

REPORT

NATIVE PAPERS

ON

FOR THE
Week ending the 8th December 1894.

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		Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Ghosak"	Khulna ... ..	...	For the month of December 1894.
<i>Fortnightly.</i>				
2	"Bankura Darpan"	Bankura	397	1st December 1894.
3	"Kasipur Nivasi"	Kasipur, Barisál	300	16th November 1894.
4	"Ulubaria Darpan"	Ulubaria	720	
<i>Tri-monthly.</i>				
5	"Abodh-Bodhini"	Calcutta ... ..	....
<i>Weekly.</i>				
6	"Banganivási"	Calcutta	8,000	
7	"Bangavási"	Ditto	20,000	1st December 1894.
8	"Burdwán Sanjivani"	Burdwán	310	27th November 1894
9	"Charumihir"	Mymensingh ... ..	.....	27th ditto.
10	"Chinsura Vartavaha"	Chinsura	500	
11	"Dacca Prakash"	Dacca	2,400	2nd December 1894.
12	"Darsak"	Chinsura ... ..	.....	2nd ditto.
13	"Education Gazette"	Hooghly	950	30th November 1894.
14	"Hindu Ranjiká"	Boalia, Rajshahi	248	
15	"Hitavadi"	Calcutta	3,000	30th ditto.
16	"Jnándáyiká"	Ditto ... ..	.....	1st December 1894.
17	"Murshidabad Hitaishi"	Murshidabad ... ..	.....	28th November 1894.
18	"Murshidábád Pratimodhi"	Berhampore ... ..	.....
19	"Pratikár"	Ditto	608	30th ditto.
20	"Rangpur Dikprakash"	Kakinia, Rangpur	170	
21	"Sahachar"	Calcutta	800-1,000	28th ditto.
22	"Samaya"	Ditto	4,000	30th ditto.
23	"Sanjivani"	Ditto	4,000	1st December 1894.
24	"Sansodhini"	Chittagong ... ..	.....	23rd November 1894.
25	"Saraswat Patra"	Dacca	(300-400)	1st December 1894.
26	"Som Prakash"	Calcutta	800	3rd ditto.
27	"Sudhakar"	Ditto	2,000	30th November 1894.
28	"Vikrampur"	Lauhajangha, Dacca	600	29th ditto.
<i>Daily.</i>				
29	"Banga Vidyá Prakashiká"	Calcutta	500	30th Nov. and 3rd to 6th Dec. 1894.
30	"Dainik-o-Samachar Chandrika"	Ditto	1,200	2nd to 6th December 1894.
31	"Samvad Prabhakar"	Ditto	1,435	1st and 3rd to 6th Dec. 1894.
32	"Samvad Purnachandrodaya"	Ditto	300	
33	"Sulabh Dainik"	Ditto	3,000	29th Nov. to 1st Dec. and 3rd to 6th December 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
34	"Dacca Gazette"	Dacca	500-600	3rd December 1894.
HINDI.				
<i>Monthly.</i>				
35	"Bihar Bandhu"	Bankipore	500	
36	"Darjeeling Mission ke Māsik Samachar Patrika."	Darjeeling	500	
<i>Weekly.</i>				
37	"Aryavarta"	Dinapore	750	
38	"Bharat Mitra"	Calcutta	2,500	29th November 1894.
39	"Hindi Bangavási"	Ditto	10,000	3rd December 1894.
40	"Uchit Vaktá"	Ditto ... ..	.....	1st ditto.
PERSIAN.				
<i>Weekly.</i>				
41	"Hubbul Mateen"	Calcutta ... ..	.....

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
<i>Weekly.</i>				
42	"Akhbar-i-Al Punch" ...	Bankipore ..	750	15th November 1894.
43	"Darussaltanat and Urdu Guide" ...	Calcutta ..	300	29th ditto.
44	"Gaya Punch" ...	Gaya ...	.....	26th ditto.
45	"General and Gauhariasfi" ...	Calcutta ...	410	30th ditto.
46	"Mehre Monawar" ...	Muzaffarpur ...	150	
URIYA.				
<i>Monthly.</i>				
47	"Asha" ...	Cuttack ..	80	
48	"Pradip" ...	Ditto ..	.....
49	"Samyabadi" ...	Ditto ..	.....
50	"Shikshabandhu" ...	Ditto ..	.....
51	"Taraka and Subhavarta" ...	Ditto ..	.....
52	"Utkalprabha" ...	Mayurbhunj ...	97	
<i>Weekly.</i>				
53	"Dipaka" ...	Cuttack ..	.....
54	"Samvad Vahika" ...	Balasore ..	203	
55	"Uriya and Navasamvad" ...	Ditto ..	420	
56	"Utkal Dipika" ...	Cuttack ..	450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Forthnightly.</i>				
57	"Paridarshak" ...	Sylhet ...	480	
58	"Silehar" ...	Silchar ...	250	
59	"Srihattavasi" ...	Sylhet ...	.. ..

I.—FOREIGN POLITICS.

The *Sulabh Dainik* of the 4th December regrets that the Lahore Darbar achieved nothing commensurate with the expense incurred on its account, and that beyond bringing

SULABH DAINIK,
Dec. 4th, 1894.

The Lahore Darbar. about a meeting of the Nativ Chiefs, it served no political purpose whatever. There is, however, reason to be pleased with certain remarks freely made by the Viceroy in the course of his speech, from which many people will derive a lesson. Sir Charles Elliott and certain sport-loving Maharajas will no doubt feel ashamed of their actions having been publicly criticised in their absence. But no object will be gained if they do not mend their course.

2. The *Sulabh Dainik* of the 5th December has the following about the Lahore Darbar:—

Lord Elgin and the Lahore Darbar.

Lord Elgin will very soon forfeit the love and devotion of his subjects, inasmuch as he is putting himself more and more in the hands of the members of his Council, and doing things without exercising his own judgment.

SULABH DAINIK,
Dec. 5th, 1894.

Of course, His Excellency ought to be praised for the few words he spoke in favour of the Indians in the course of his Darbar speech. But while he waxed eloquent in speaking on the frontier question, of the Amir of Afghanistan, and of the Pamirs, he remained altogether silent about the measures to be adopted for the improvement of India. A man is known by his actions, and the Viceroy's acts have shown us what sort of a man he is. From the empty speech of the Viceroy it is very difficult to understand the real object of the Darbar. If it was only for show, there was no necessity for holding it in such a distressed condition of the country at such an enormous cost. A Darbar is not worthy to be called by that name if it has no historical importance. Great things were expected from the Lahore Darbar, but those expectations have not been fulfilled.

II.—HOME ADMINISTRATION.

(a)—Police.

3. A correspondent of the *Charu Mihir* of the 27th November says that a number of wicked people are committing great

CHARU MIHIR
Nov. 27th, 1894.

Wicked men in certain villages in the Netrakona sub-division of the Mymensingh district.

oppression upon the inhabitants of certain villages to the east of Kendua in the Netrakona sub-division of the Mymensingh district by not allowing them to cut their own paddy. They also harass the petty talukdars by refusing rent for the lands which they have leased from them. It is hoped that the Sub-divisional Officer of Netrakona will hold a proper investigation during his coming tour, and take steps to check the high-handedness of these people.

4. A correspondent of the *Vikrampur* of the 29th November says that a

VIKRAMPUR,
Nov. 29th, 1894.

Badmashes in a village in the Dacca district.

gang of badmashes has formed itself in the village of Sridhankhola within the jurisdiction of the Srinagar police station in the Munshiganj sub-division of the Dacca district, and is harassing the villagers in various ways.

The success of their attempts to rob the people, and even to commit outrages upon their females, leads the poor residents of Sridhankhola to doubt if they are living under British rule. The Sub-Inspector of Srinagar having been informed of the oppressions which are being committed by these badmashes, held a local investigation, and being fully convinced of the truth of the complaints, promised to put down the gang. But since his departure the badmashes have taken to their old course again.

5. The same paper says that some badmashes in the village of Barakar, in the Munshiganj sub-division of the Dacca district, are harassing the villagers by fabricating false

VIKRAMPUR.

Badmashes in a village in the Dacca district.

cases against them. Last year the Sub-Deputy Magistrate and the Deputy Magistrate of Munshiganj partly checked these badmashes in their career of wickedness by punishing some among them. But as they have taken to their old course again, the present Deputy Magistrate of Munshiganj, and the local Sub-Inspector of police, ought to keep a sharp eye upon them.

The village chaukidars, too, are neglecting their duty.

HITAVADI,
Nov. 30th, 1894.

6. The *Hitavadi* of the 30th November reports a serious affray at Arrah within the Sekhpura thana, between the villagers and the *thikadars* of the village, in which many persons have been killed and wounded. Ali Nujkar and several other *thikadars* attacked the village at the head of about 1,000 armed men, and the villagers, to the number of 250, defended themselves desperately, the very women fighting in defence of their homes and husbands. It must have taken some time to raise an army of 1,000 men, and it reflects the greatest discredit on the police that preparations for so serious an affray could have been completed without its getting any scent of the affair.

BANKURA DARPAN,
Dec. 1st, 1894.

7. The *Bankura Darpan* of the 1st December says, with reference to the alleged death of one Amrita from cholera, that the deceased had received grievous hurt in his head eight days before his death in a quarrel about reaping paddy at Rypur-Salboni in the Bankura district, of which the police was informed in time. That hurt in the head was ascertained by the Civil Surgeon to have been the cause of his death. The police could have saved poor Amrita if it had sent him to hospital in time.

(b)—Working of the Courts.

MURSHIDABAD
HITAISHI,
Nov. 28th, 1894.

8. The *Murshidabad Hitaishi* of the 28th November says that in the Sessions Courts pleaders are engaged by Government to conduct Crown prosecutions. But it is not easy to see why pleaders and mukhtars should not also be appointed to conduct such cases in the Courts of Magistrates instead of the Court Sub-Inspectors, who, not being professional men, are not competent to do this work. It is true, the existing system is profitable to the Government, but it sometimes puts the Magistrates to great difficulty, and in many cases defeats the ends of justice. The press should draw the attention of Government to the defects of the present practice.

GENERAL AND
GAUHARIASFI,
Nov. 30th, 1894.

9. The *General and Gauhari Asfi* of the 30th November asks Government to appoint Maulvi Muhammad Yusuf, a vakil of the High Court, in the place of Justice Ameer Ali, who is shortly going to England on leave.

HITAVADI,
Nov. 30th, 1894.

10. The *Hitavadi* of the 30th November says:—In India neither wealth nor position is a security against insult and indignity at the hands of Magistrates. Witness the treatment of Raja Suryyakanta by Mr. Phillips, and the recent treatment of Raja Jogendra Nath by Mr. Price. The following is the letter which Mr. Price wrote to the Deputy Commissioner of Calcutta, requesting him to take steps for the Raja's arrest:—

TO THE DEPUTY COMMISSIONER OF POLICE, CALCUTTA.

Boalia, 22nd October 1894.

Sir,

In forwarding the enclosed warrant for execution, I ask that you will depute a very discreet, and at the same time a very active European officer to execute it. I apprehend that the so-called Raja will use his best endeavours to evade this trial in the Rajshahi Sessions Court, for extortion, by absenting himself on the day fixed, 5th proximo. He ought not to have been allowed bail at all from the very first. But I am bound to take every measure to secure his attendance at Rajshahi on the 5th proximo. I wish him arrested and sent down to Boalia at once. No plea of illness or indisposition should be allowed to prevail. The journey by rail and steamer takes 24 hours only. Unless the Raja is on his death-bed, he can be brought down to Boalia without any serious injury to his health. He will certainly put forward a medical certificate which should not be accepted. He will get good medical treatment in the jail here.

I have, &c., &c.,

J. C. PRICE.

This letter is now published because it was referred to in Court. So long as it was not so referred to, we did not publish it.

The letter in question requires no comments. How insecure must the position of the ordinary people in this country be when even a respectable zamindar, a member of the Bengal Council, and a man who is respected everywhere, is treated in this way? If Raja Jogendra Nath is guilty, let him be, by all means, adequately punished. But does it not prove that the Magistrate is vested with unlimited powers, that he can sneer at his title of Raja, show open dislike for him as if he were a rebel or a murderer, reflect upon the honesty of medical men, and arrange for the Raja's medical treatment in jail?

In his cross-examination, Mr. Price was compelled to admit that he had gone to the Raja's house in his capacity of Magistrate, and he then attempted to explain this away in a really miserable manner. The fact of the Magistrate's having trespassed into the Raja's house, the fact of his having tried to compel the Raja to attend although he knew the latter was ill, and a thousand other facts indicative of *zulm* were, however, elicited in the course of the cross-examination of Mr. Price. Who shall say how many occurrences of this nature are taking place in the country?

If judicial and executive functions remain vested in the same officer—if the same person be protector as well as devourer, cases like the above must be apprehended at every step. Such cases lead one to think that the Magistrates forget that they are Judges, and that they are guided in their proceedings solely by vindictive feelings. Who shall say how many such cases are taking place in the country? Everybody is not a rich man like the Raja, and cannot spend money like water in his defence. Nor do all confidential communications come to the knowledge of the law Courts. Who shall, therefore, say how many poor and helpless people are being trampled upon? Will not this injustice be remedied in a country ruled by Queen Victoria? The Lieutenant-Governor is probably already contemplating Mr. Price's promotion.

11. The *Bangavasi* of the 1st December does not consider it right that the native newspapers should remonstrate with the Government of India, as they are doing, for its action in excluding American and non-British European residents in India from native magis-

BANGAVASI,
Dec. 1st, 1894.

The new order about the trial of Americans and non-British Europeans.

terial jurisdiction. Those Magistrates who are taken from among a subject people do not become free men by reason of their being favoured with the power of trying such accused persons as are themselves free men. English-educated natives seldom take note of their own position, and therefore seem to regard themselves as free men. In this error lies the root of all mischief. The man who never forgets what his own position is never comes to grief.

12. The *Uchit Vakta* of the 1st December says that the harsh treatment which Raja Jogendra Nath of Nator received at the hands of Mr. Price defies description. Government should not give so much indulgence to the

UCHIT VAKTA,
Dec. 1st, 1894.

Mr. Price's treatment of Raja Jogendra Nath of Nator.

Civilians in whose hands is entrusted the fate of native noblemen.

13. The *Darsak* of the 2nd December says that, though the confidential letter published in the *Hitavadi* is not aimed directly against the Hindus, great antipathy has been shown in it towards all natives of India. If

DARSAK,
Dec. 2nd, 1894.

The confidential letter in the *Hitavadi*.

the Judges require to be acquainted with the feelings and dispositions of the people to be tried, on what plausible grounds does the Governor-General leave the power of trying natives with the raw English Civilians, who are totally unacquainted with the manners and customs of the country?

14. The *Dacca Gazette* of the 3rd December says that Babu Kshetra Nath Datta, who has been appointed as the First Munsif of Munshiganj in the Dacca district in the place of Babu Chandi Charan Sen, is in a fair way

DACCA GAZETTE
Dec. 3rd, 1894.

The late and the present First Munsif of Munshiganj in the Dacca district.

to succeed also to the unpopularity of his predecessor. Babu Chandi Charan was unpopular because, in arriving at judicial decisions, he often allowed himself to be guided by his own judgment in disregard of the provisions of the law and established local customs, and allowed his conviction that every lawsuit was based on a real claim to influence his decisions. Babu Kshetra Nath is becoming unpopular because he holds just the opposite view, namely,

that no law suit in which the defendant appears to rebut the claim of the plaintiff can be based on a real claim.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 3rd, 1894.

15. The *Dainik-o-Samachar Chandrika* of the 3rd December has the following :—

Oppression of Raja Jogendra Nath.

That Mr. Price committed oppression upon Raja Jogendra Nath has been proved by his own admissions in cross-examination as well as by the letter he wrote to the Deputy Commissioner of Police, Calcutta, for the arrest of the Raja.

There is nothing to say against the institution of a case against the Raja, for the English Government knows no distinction between rich and poor natives, and in its eyes Raja Jogendra Nath, who is a descendant of the famous Rani Bhavani who once held sway throughout North Bengal, and his groom (unless the latter should be a Musalman) are equal when figuring as defendants in a criminal case.

What is to be objected to is the biased proceedings of Mr. Price against the Raja.

The Raja wished to be tried at some other place than Rajshahi, and the wish was natural, considering Mr. Price's attitude towards him. With this view the Raja appealed to the High Court, and that incensed Mr. Price against him, for most Magistrates now resent any appeal to a higher tribunal. So Mr. Phillips is not the only Magistrate who has this failing, nor is there Mr. Price alone to keep him in countenance. There are many Phillipses and many Prices.

Mr. Price himself admitted the Raja to a bail of Rs. 10,000, and on no other ground than that of a representation by the pleader of the defendant, or in other words the Raja's antagonist did he issue an order for an arrest without giving previous intimation to the Raja. Mr. Price requested the Deputy Commissioner of Police, Calcutta, to send the Raja to Rajshahi unless he was found to be actually on his death bed. In making such an order, Mr. Price had a precedent on his side, for the dying General of Manipur was actually taken to the gallows and hung.

During the discussion of the Manipur disturbances in Parliament Sir John Gorst declared that he had no wish to keep large trees standing in India. It is a maxim of statesmanship that it is by striking at the high that the low can be kept most effectively in terror. And this is the reason why attempts are now seen everywhere to deprive the zamindars of their influence.

DAINIK-O-SAMACHAR
CHANDRIKA.

16. The same paper says that during the last 7 months the accused in 14 criminal cases have been acquitted in Comilla.

Acquittal of murderers.

Sir Charles Elliott abolished jury trial on the ground that jurors acquit murderers, and he substituted trial by assessors in place of jury trial in murder cases. But all these Comilla cases were tried with the assistance of assessors, for there is no jury trial in that place. The fact is that no one is to blame for these acquittals but the police and its head, the Magistrate, for the police often send up innocent persons for trial.

(d)—Education.

AL PUNCH,
Nov. 15th, 1894.

17. *Al Punch* of the 15th November says that the situation of the Middle English School at Kishonganj in the Purnea district ought to be changed. It is in a very marshy and unhealthy place.

SAHACHAR,
Nov. 28th, 1894.

18. The *Sahachar* of the 28th November says that the larger the number of technical schools, the better will it be for the country. The Calcutta School of Art ought to be improved; but the authorities in England propose abolishing it. Sir Alfred Croft deserves the thanks of the country for his efforts to keep it up.

DARUSSALTANAT
AND URDU GUIDE,
Nov. 29th, 1894.

19. The *Darussaltanat and Urdu Guide* of the 29th November says that at the meeting of the members of the Barh Bayley School held on the 22nd instant, the head master proposed that a reduction be made in the salaries of all the teachers, and that Noorul Hossain, the 7th teacher, be dismissed, and a man who had passed the Entrance Examination be appointed in his place. Maulvi Abdul Hamid protested against the adoption of this scheme. Mr. Babonau, the Secretary to

the Committee, got angry and said, "this Abdul Hamid prevents everything being carried into effect. I will leave the Committee if he does not resign."

Mr. Babonau's disagreement with Abdul Hamid is owing to a personal grudge. The Bayley School of Barh will be ruined if Mr. Babonau has his own way in its management. The sooner he breaks off his connection with the School Committee, the better will it be for the school.

20. The *Sudhakar* of the 30th November has the following:—

The evil effects of English education.

The prevailing notions about education are very narrow. For the man who has acquired but a smattering of English is now recognised as an educated man, while a man proficient in the vernacular languages is considered ignorant. It would appear from this that the study of English is the only profitable study. And such it is, for a knowledge of English enables us to earn our bread, to represent our grievances to Government, and to know what its views and measures are. English is also one of the noblest languages in the world. But English, as taught at present, is invariably found to bring about several evils. Those who learn English come to prefer English etiquette to their own. When we meet friends and relatives we now make use of English greetings and salutations, and even in talking of common domestic matters English ideas and English expressions occur more readily to us than native ideas and vernacular expressions. The merest stripling is now found to wear spectacles, and in most cases this is done more in compliance with a prevailing fashion than from real necessity. English education has taught Musalmans not to look upon wine with horror, for they have now learnt to drink to people's health. That education is also making them more selfish, so that they no longer think it a duty to take an affectionate care of aged parents, and have hardly any sympathy to spare for other people. English education is also teaching them to look upon their religious practices as barbarous rites. It is making them forget self-help, and teaching them to earn their livelihood by abject flattery.

But the evils pointed out are not the inevitable effects of English education, but only of English education imparted according to the present method.

21. A teacher in Pabna writes as follows in the *Hitavadi* of the 30th November, defending the Deputy Inspector of Schools, Pabna, against the charges brought against him in a correspondence published in a previous issue of this paper (see Weekly Report of 24th November 1894, paragraph 13):—

The Deputy Inspector of Schools, Pabna.

(1) The building in which the examination was held was indeed small, but it is nothing but a rhetorical flight to call it a sort of black-hole. The correspondent is also wrong in saying that the examination was held there by order of the Deputy Inspector, for, as a matter of fact, the examination was held there by order of superior officers.

(2) The Deputy Inspector, indeed, compiled a list of text-books for adoption by managers of schools, with a view to securing the adoption of uniform text-books within his jurisdiction, for uniformity in the use of text-books proves very serviceable to poor students who have occasion to leave one school and join another. The Deputy Inspector, however, did nothing wrong in preparing such a list, for, as a matter of fact, his advice is sought by the teachers in the matter of the selection of text-books. The Deputy Inspector also left it to the option of the teachers and managers to adopt his list or not as they thought best. The correspondent has said that the Deputy Inspector prepared the list with the object of promoting the sale of the books written by the Head Master of the Pabna Anglo-Vernacular School. But even if this was really the Deputy Inspector's object, he cannot be blamed, for it is the object of the Text-Book Committee to encourage authors, and the Head Master is an author and his book has been approved by the Committee.

As for the charge that the Deputy Inspector is putting pressure upon the managers of middle English schools to present students of the third class for the upper primary examination, the correspondent, who is himself a teacher, knows nothing about the use of such pressure.

22. The *Bankura Darpan* of the 1st December has the following about the re-establishment of the Bankura Technical Institution:—

The Bankura Technical Institution.

The Director of Public Instruction desires to introduce technical education in the province, and has therefore ordered an

SUDHAKAR,
Nov. 30th, 1894.

HITAVADI,
Nov. 30th, 1894.

BANKURA DARPAN,
Dec. 1st, 1894.

experienced teacher of the Sibpur Engineering College to go to Bankura and ascertain what the condition of the Technical Institution in that place was, and inspect the articles produced by it, and to suggest plans for re-establishing it on a stable basis. Accordingly, the Deputy Inspector of Bankura has informed those who were teachers in the institution to present themselves before him with their students, instruments and the articles produced in the school.

The District Board of Bankura promised an annual subscription of Rs, 600 to the Bankura Technical Institution, and if the Municipality and the Government can bear the balance of the expenditure, a very flourishing institution will be established.

Agreeing with the Commissioner of the Burdwan Division, the Government holds that only the sons of the industrial classes should be admitted into technical schools, but the writer suggests that, if watch-mending and other work of a similar nature is taught in these institutions, there will be no harm in taking the sons of respectable people into them, for they will greatly benefit by such instruction.

SANJIVANI,
Dec. 1st, 1894.

23. A correspondent of the *Sanjivani* of the 1st December complains that the District Board of Pabna meddles unnecessarily with the management of the middle schools in the following way:—

The District Board of Pabna and the middle schools in that district.

- (1) If any middle vernacular school increases its income by subscription or by enhanced fees with a view of employing an additional teacher for teaching English, the Board requires the School Committee not to employ such teacher, and proposes to reduce the grant in view of the increased income.
- (2) The Board refuses to recognise the necessity of employing more than three teachers in a middle English school.
- (3) If the District Board thinks that the teachers in a school are not well paid, it orders the abolition of the post of the lowest teacher, and the distribution of his pay among the other teachers, though the School Committee may consider such a course inadvisable.
- (4) The District Board as a rule refuses to give its assent to any arrangement proposed by the School Committee, and treats the members of that Committee as if they did not know their duty. In every matter the Board must have its own suggestions carried out.

The Deputy Inspectors, too, do not now-a-days advise the School Committees as friends, but pass orders upon them as if the members of such Committees were their subordinates.

The Board's supervision of a school should be confined to seeing that proper education, intellectual and moral, is imparted to the boys; but beyond this it should not meddle with the management.

SANJIVANI.

24. The same paper has been agreeably surprised to see the right, so to say, of certain authors to have their books perpetually appointed as text-books for the middle examinations destroyed this year by Sir Alfred Croft. The list of text-books for the Middle Examination of 1896 has been probably drawn up by Sir Alfred himself. It is well that the history of England has been omitted from the syllabus, and the histories of Rome and Greece, too, should have shared the same fate. The writer fails to see what purpose is served by appointing both the "Way to Health" and Radhika Babu's "Svasthhyaraksha" as text-books in Hygiene beyond placing an unbearable burden of books on children.

The list of text books for the Middle Examination of 1896.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 5th, 1894.

25. The *Dainik-o-Samachar Chandrika* of the 5th December says that the Director of Public Instruction has passed an order against the Rajgram School in the Bankura district, that no student of this institution will be allowed any scholarship for the years 1895 and 1896 because the school admitted a student of the Kochiakol School in the same district without a transfer certificate. But the order is an extremely unjust one. The most deserving students of the Rajgram School will suffer for the fault of their teacher or of their Secretary.

Punishment of a school in the Bankura district.

(e)—Local Self-Government and Municipal Administration.

26. The *Sansodhini* of the 23rd November says that, while the Chittagong District Board refuses to grant a monthly aid to the town dispensary on the ground of want of funds, it is going to increase the pay of the District Engineer. The District Board should anyhow find money to aid the dispensary which is doing a good deal of useful work, and 90 per cent. of whose indoor patients are people living outside municipal limits and within its own jurisdiction.

SANSODHINI,
Nov. 23rd, 1894.

27. The Tangail correspondent of the *Charu Mihir* of the 27th November says that, though the rate-payers of Wards Nos. 3 and 4 of the Tangail Municipality in the Mymensingh district have submitted three or four petitions successively to the District Magistrate, and one to the Divisional Commissioner, praying for the exclusion of the area included in these two wards from the jurisdiction of the municipality, they have as yet received no reply. In deciding whether the prayer should be granted or not, the Magistrate should not take counsel of the present Municipal Commissioners, who are opposed to the scheme. But he should bear in mind what Sir Charles Elliott said regarding the municipality on the occasion of his visit to the place.

CHARU MIHIR,
Nov. 27th, 1894.

A question relating to the Tangail Municipality in the Mymensing district.

One of the two Commissioners who was appointed for Ward No. 4 was a non-resident Commissioner. Another man should be appointed in his place.

28. The *Darussaltanat and Urdu Guide* of the 29th November says that the Municipality of Rangoon does not attend properly to the scavenging of the town. Formerly, when the town was not heavily taxed, no complaint was ever heard on this score. But now, though the rates are very heavy, the town is full of filth and dirt.

DARUSSALTANAT
AND URDU GUIDE,
Nov. 29th, 1894.

Conservancy in Rangoon,

(f)—Questions affecting the land.

29. The *Dacca Prakash* of the 2nd December agrees with the Commissioner of the Dacca Division that the rates of rent prevailing in that Division are exceedingly low. Considering the price of agricultural produce since the Hindu and Musalman periods, the food crops have risen fully forty times in value, while the rent of land has increased only eight times. But no one except the Government itself has stood in the way of the rent being increased in proportion to the rise in the value of the produce. In other matters Government acts in accordance with native customs, and if in this matter, too, the authorities had followed the Hindu custom of fixing the land revenue and the rent of land at one-sixth of the produce, not only would the zamindars have profited by the arrangement, but Government too would have realised much larger sums of money as road cess, and collected a larger rental in the khas mahals.

DACCA PRAKASH,
Dec. 2nd, 1894.

The low rate of rent in the Dacca Division.

Under the Bengal Tenancy Act rent can be enhanced only at the rate of 2 annas per rupee at a time, and such enhancement must not take place oftener than once in 15 years. According to the Commissioner's calculation each acre of cultivated land in the Dacca district supports 2·4 persons, and if a family be taken to consist of four members, only two acres of land are in the possession of each family, and the rental it pays is only about Rs. 5 per annum. Now, who will take the trouble of getting this rent enhanced by not more than ten annas, when such enhancement will involve a registration fee of 12 annas, and the expense of going to and from the registration cutcherry, besides the trouble of the journey?

It is not also easy to get rent enhanced by a law suit, considering the expense and trouble that such a suit involves and the insignificant nature of the enhancement which is allowed. Moreover, it is not easy in such cases to prove the rise in the price of crops that has taken place in the course of the preceding ten years, and there is, therefore, no relying on the chance that a favourable decree will be awarded. Besides, now-a-days, the Munsifs, being a class who have themselves little interest in the land, generally look upon the zamindars as a high-handed class of people, and upon the raiyats as being extremely poor. Not to

mention enhancement suits, they do not even in ordinary rent-suits award a decree for costs and compensation. There is another impediment in the way of rents being enhanced by law suits. Almost every zamindari is now held by a number of co-sharers, and want of agreement among them makes enhancement of rent by such a process impossible.

The rent of land cannot, therefore, be reasonably enhanced in Bengal so long as Government does not amend the Tenancy Act and fixes the reasonable rate of rent at one-sixth of the produce according to the Hindu shastras. It is necessary also to provide punishments not only for the zamindars who take, say, more than one-fourth of the produce, but also for the raiyats who give, say, less than one-eighth. Under the existing law it is the zamindars alone who are liable to a double punishment for rack-renting their raiyats, but the raiyats who refuse to pay reasonable rent pay no penalty. It must not be supposed that every zamindar is rich and powerful, and that every raiyat is weak and poor. The writer can give innumerable instances in which the converse is the case.

(g)—*Railways and communications, including canals and irrigation.*

CHARU MIHIR,
Nov. 27th, 1894.

30. The *Charu Mihir* of the 27th November says that a steam tramway or railway line between Muktagachha and Mymensingh town has every chance of being a lucrative concern, because a considerable traffic passes by the road connecting these two places. Such a tramway or railway line may in time be extended to Subarnakhali, which will make the journey from Mymensingh to Calcutta shorter by about seven or eight hours, and divert towards the Subarnakhali route the greater part of the goods traffic which is now carried on *via* Narainganj. Raja Suryyakanta and other zamindars of Muktagachha are willing to give every support to such a line, if any private company undertakes to construct it.

SANJIVANI,
Dec. 1st, 1894.

31. The *Sanjivani*, of the 1st December, says that the inconveniences now suffered by the pilgrims who travel by rail will not be removed by the rules which the Government of India has directed to be made, because, under the new rules also pilgrims will continue to be transported in goods waggons. Nothing will prevent the Railway authorities from calling those waggons into requisition on the occurrence of the slightest pressure in the traffic, and then defending their action by a reference to the second rule.

(h)—*General.*

AL PUNCH,
Nov. 15th, 1894.

32. *Al Punch* of the 15th November says that it is understood that Mr. Luttman-Johnson as Mr. Mr. Luttman-Johnson will be appointed to act as Cotton's *locum tenens*. Chief Secretary to the Government of Bengal in the place of Mr. Cotton, who is about to go on furlough. Mr. Luttman-Johnson is quite a fit man for the post.

KASIPUR NIVASI,
Nov. 16th, 1894.

33. The *Kasipur Nivasi* of the 16th November regrets that, though Babu Rajani Nath Basu, B.A., has been acting with efficiency as a Rural Sub-Registrar in the Barisal district for the last thirteen years, and has also given great satisfaction to the authorities in his capacity of an Honorary Magistrate and Chairman of the Jhalokati Municipality, Government has not thought fit to promote him to the post of a special Sub-Registrar.

CHARU MIHIR,
Nov. 27th, 1894.

34. The *Charu Mihir* of the 27th November is glad that the Musalmans have at last come to see that the authorities are pursuing a policy of dividing the Hindus and Musalmans. The *Darussaltanat* says that the subordinate officers of Government wish to see the two peoples constantly engaged in quarrels. If the Musalman newspapers explain this to their co-religionists, the two communities will be likely very soon to come to an agreement, and when they are once united, it will be difficult for Government to disregard their joint prayer for more political privileges.

The Puna trials have disclosed many mysteries in connection with the executive Government.

35. The *Murshidabad Hitaishi* of the 28th November refers to the alleged dismissal of Mr. Rogers, and remarks that this noble-minded Engineer has been dismissed from office for attempting to find out the real cause of the quarrels between the Hindus and the Musalmans, and a remedy for the evil. It is, indeed, a matter of great regret that Mr. Rogers should be punished by the Government for his noble endeavour to defend the cause of justice, when many obscure Firinghees escape scot-free after rupturing the spleens of "black natives." During the administration of Lord Lansdowne Mr. Rogers interviewed the Governor-General and the Commander-in-Chief, and tried his utmost to prevent the Hindu-Musalmans riots.

MURSHIDABAD
HITAISHI,
Nov. 28th, 1894.

36. The *Sahachar* of the 28th November says that the Assistant Surgeons receive a first class medical education in the Calcutta Medical College, and most of them prove very skilful physicians. By a little special training they can be made very good army surgeons. But the remuneration that is given them by Government is most inadequate: 200 rupees being the highest pay that an Assistant Surgeon can expect, and that after 14 years of service. Now, this is an income which, in these days of dear provisions, will hardly enable a gentleman to live in a decent style, and as the Assistant Surgeons are for the most part posted to unimportant places, they are not able to eke out a decent subsistence by private practice.

SAHACHAR,
Nov. 28th, 1894.

Lord Lansdowne, who could perceive the necessity of compensating the Anglo-Indian officials for their loss from exchange, never thought it needful to increase the pay of this useful and ill-paid class of officers. Inadequate pay is not the only grievance of the Assistant Surgeons. They are not also treated with proper consideration. They have not, like Deputy Magistrates, the privilege of keeping arms without a license, although they are not in any way inferior to Deputy Magistrates. The Assistant Surgeons have now submitted a memorial to the Government, praying that every third post in the higher medical service, as well as one or two posts of Deputy Sanitary Commissioner, may be given to them. These are very reasonable prayers.

37. The *Samay* of the 30th November gives a summary of the judgment passed by the Sessions Judge of Puna in acquitting Tatia Saheb Natu of the charges brought against him by the Puna Police in connection with the late riot, and observes as follows:—

SAMAY,
Nov. 30th, 1894.

Considering that in the first instance the police did nothing to disperse the Musalmans when they assembled in the masjid, or to arrest them when they attacked the Hindus, and secondly, that the committing Magistrate took no action against the Musalmans, would one be guilty of a crime if, from these facts, one came to the conclusion that some officials themselves brought about these quarrels between Hindus and Musalmans, and that the Hindus had incurred the displeasure of most Englishmen? It is clear that if the police had taken prompt measures to break up the assembly in the masjid, Puna would not have been disturbed by the late riot. However that may be, the Hindus have common sense enough to see that it is not a good policy which the authorities are pursuing by creating a breach between Hindus and Musalmans, and that in the long run the Musalmans will not be gainers by reason of the official favour which is being shown to them. The riots are proving the death not only of Hindus, but also of Muhammadans, and are sending to jail men of both the parties. All that the Musalmans will therefore ultimately gain by these quarrels is that they will be estranged in feeling from their neighbours, the Hindus.

— It is necessary here to refer to what a Barrister, after a thorough local enquiry, wrote at the time about the two riots which took place last year near Ballia. He wrote that in one place there had assembled thirty thousand Hindus on the one side, and twenty thousand Musalmans on the other, armed with lathies or swords, and both parties were ready to sacrifice their lives in the quarrel. But the Hindus proposed to the Musalmans that they would drop the quarrel if the Musalmans only consented to sacrifice cows in private places, and without wounding the feelings of their Hindu neighbours. The Musalmans agreed, and the two parties were reconciled. But this was too much for an official, the preserver of peace and the incarnation of justice. He incited the Musalmans

to a quarrel by telling them that it would be cowardice on their part to slaughter cows privately, and promised them his help if they performed the slaughter in public. This led to a riot, in which many were killed and many others were wounded. The author of the quarrel in the meantime took himself to a distance and enjoyed the fun, taking steps all the time to send both parties to jail.

Writing about the other riot, this gentleman said that both parties were about to retire; and no one incited them to a quarrel. But suddenly two Hindus were killed by shots fired by the police. The Hindus suspected treachery on the part of the Musalmans, not having the least suspicion that the police could be guilty of these murders. There was therefore a riot.

It is true that the Barrister referred to was a native, and the official versions of these riots were somewhat different. But the gentleman challenged any one to contradict him. He even gave the names of the officers concerned. But no one contradicted him.

HINDI BANGAVASI,
Dec. 3rd, 1894.

38. The *Hindi Bangavasi* of the 3rd December says that, so long there were no quarrels between the Hindus and the Musalmans of Montgomery in the Punjab; but the present Deputy Commissioner of the place has sown seeds of dissension by permitting the Musalmans to open shops for the sale of beef in the city, and by issuing a circular to the effect that any person who interferes with the sale of beef in those shops shall be liable to punishment.

III.—LEGISLATIVE.

CHARU MIHIR,
Nov. 27th, 1894.

39. The *Charu Mihir* of the 27th November says that the cost of additional police which is levied from the residents of the village in which such police is stationed is a sort of punishment inflicted upon the people, and no civilised country will tolerate such punishment without a regular trial in a law court. The writer cannot, therefore, support any law which empowers the Magistrate in his executive capacity to inflict this punishment. The recent Hindu-Musalman quarrels, moreover, have shown that the authorities are just now biassed in favour of the Musalmans, and it is very likely that the Magistrates, if they are now vested with the power which is proposed to be given to them under the Bill, will betray their displeasure against the Hindus by imposing the entire cost of the additional police upon the Hindu population alone. And the times may change, and it may become the Musalman's turn to incur the displeasure of the authorities, and in that case they will labour under the disadvantage under which the Hindus will labour if the Bill is passed.

If the Magistrate is, however, empowered to distinguish between the guilty and the innocent, as is proposed in the Bill, any one who is held guilty by him ought to have, at least, the power of appealing against his finding to a proper Court of Law. The power proposed to be given to the Magistrate of awarding damages will also be a very extraordinary one, for in no country does the executive possess any power like this. The way, indeed, in which the executive powers of the Magistrates are being increased in this country makes it clear that before long the law courts here will become in a great measure an unnecessary institution.

The provision in the Bill regarding the taking of licenses for processions will put a stop to most Hindu processions.

HITAVADI,
Nov. 30th, 1894.

40. The *Hitavadi* of the 30th November says that the public will be really sorry if the Honourable Dr. Rashbehari Ghosh and the Hon'ble Fazulbhai Vishram are not re-elected as members of the Viceregal Council. No native ought to be appointed a member of the Council who will not be able to put in a good word or two for the dumb millions of India, and who will merely grace the Council as a figure-head. As for Sir Griffith Evans, he is certainly a very able man, but he has represented the High Court on the Council for the last 14 years, and it would be well if some other able Barrister were taken into the Council this time.

V.—PROSPECTS OF THE DROPS AND CONDITION OF THE PEOPLE.

41. The *Hitavadi* of the 30th November has the following:—

The Lieutenant-Governor and the distress in Faridpur.

We are not surprised at the letter which the Bengal Government has written to the Secretary of the Indian Association on the subject of the distress in Faridpur; we expected nothing better from Sir Charles Elliott. That we are yet going to make a few remarks on that letter is simply because we are confirmed in a habit which is not to be easily got rid of.

The Lieutenant-Governor is anxious to be our *ma bap*, for his is a kind soul. And in his remarks about the distress that innate kindness of his heart has been fully displayed. His very words are honeyed, and must prove sufficient to drive away hunger and thirst. Where then is any possibility of a famine in his province?

The letter says:—"His Honour is afraid that there is no time of the year, and no part of the country, in which a considerable number of distressed persons, beggars and others, may not be collected together by the promise of a *dole*. * * * * But it does not follow from this that Government ought to interfere to relieve distress which is not shown to be abnormal in its character, both on the ground that the principle of self-help should be adhered to, and that the poor should not be taught to lean in ordinary times on the hope of Government support, and also on the ground that Government should be a jealous guardian of the public purse, and should not too readily divert funds devoted to a useful purpose to another purpose the utility of which is less clear. The Lieutenant-Governor finds himself unable to encourage the District Board to undertake measures or authorise any grants from the Provincial revenues for the relief of the poor of the Kotalipara tract under the present condition."

A very fit time, certainly, to inculcate the lesson of self-reliance! And a very remarkable example, surely, of economy! For a better time would not certainly be found to teach the people the lesson of self-reliance than the time when they are actually dying of starvation. The traveller in Æsop's fable, who kept on lecturing to the drowning boy, was not more wise than the Lieutenant-Governor.

Were the barbers, the weavers, the tradesmen, and the artisans who accepted doles from Devi Babu all men destitute of self-reliance? Has it not, on the contrary, been proved by Devi Babu and the agents of the Suhrid Subha that those men accepted the doles only because they could not save their lives in any other way, and that, for having accepted such doles, they will have to perform penances to obtain re-admission to their castes? Did these men give up work in the hope of getting Government relief, and thereby courted the distress they are suffering from?

Government has in a manner denied any deaths from starvation, for it urges that the people who are reported to have died of starvation cannot without a knowledge of their previous history be admitted to have really died from the effects of hunger. But Devi Babu gave sufficient information regarding these men, to enable Government to ascertain whether they had really died of starvation or not. Why were no enquiries made by the Government officials to ascertain the truth of the allegation?

It is, indeed, a pleasure to know that the Lieutenant-Governor is so jealous a guardian of the public purse, for the Indian revenue is, as it were, the very hearts' blood of the Indian people. But it is a matter for regret that the authorities are not in all cases such jealous guardians of that purse. Had they always kept so vigilant a watch on the public purse, the Government would not have suffered so much from pecuniary difficulties, and it would not have been necessary for it to think of laying fresh burdens on the people.

Does not the Lieutenant-Governor remember the history of the famine fund which was devoured by Government in spite of its solemn pledge to devote it to no other purpose than the relief of distress, and which it had to disgorge again in consequence of the pressure put upon the Government by Mr. Bradlaugh? But now that Mr. Bradlaugh is dead, Government has again swallowed that fund. Was it a proper use of that fund to swallow it in that way? Is the granting of exchange compensation to the officials, again, a right use of the public money? Or is the annual expenditure on the Lieutenant-Governor's hill

HITAVADI,
Nov. 30th, 1894.

exodus a jealous guarding of that money? If expenditure of money by Government in hundred such directions, whether from necessity or from motives of luxury or from a determination to carry its point, be no misuse of money, would any money, which might be spent for the relief of the distressed people of Faridpur, be simply thrown away?

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 3rd, 1894.

42. The *Dainik-o-Samachar Chandrika* of the 3rd December says that existence of scarcity at Kotalipara in Faridpur is denied on the ground that no one came forward to

Relief works in Faridpur. labour on the relief works that were opened. But in these relief works the daily wages allowed for labour is only 5 or 6 pice, while the ordinary rate of remuneration is three or four annas; and for this inadequate remuneration people must work very hard. Who then will come forward to labour on such works? It is mere waste of breath to argue with men who deny the existence of distress on such a ground, for such men have no sincerity and kindness in their hearts.

VI.—MISCELLANEOUS.

SANSODHINI,
Nov. 23rd, 1894.

43. The *Sansodhini* of the 23rd November complains that the claims of Chittagong are little regarded at the time of bestowing titles. The writer recommends Babu Nityananda Raya, Babu Kantaprasad Hajari, and Babu Prasannakumar Raya for Rai Bahadurships. Of these, the first gentleman is a very rich man, a member of the municipality and of the District Board, a Port Commissioner, and an Honorary Magistrate with summary powers. The second gentleman is a Municipal Commissioner of very long standing as well as a rich man, and he rendered great services to Government in the first Lushai war. The third gentleman is a wealthy man and famed for his estimable character and extensive and unostentatious charity.

A recommendation for titles.

BURDWAN SANJIVANI
Nov. 27th, 1894.

44. The *Burdwan Sanjivani* of the 27th November has the following:— According to many people, India is in a better condition now than before, because of the rise in the price of all its agricultural products and the consequent prosperity of its agricultural classes. But this is not the truth. The writer recently met a well-to-do farmer, who told him that while he was himself satisfied with a piece of coarse country-made winter cloth, his wife grumbled if he did not give his sons fine English-made wrappers and guernsey shirts; that though he got more money now-a-days from the sale of agricultural produce, he could not save a pice after meeting all the expenses of all these luxuries. And what is true of this farmer is true of the whole peasant class. That is why the raiyats become dispirited if their crops fail for only two successive years.

The condition of the country,

BHARAT MITRA,
Nov. 29th, 1894.

45. The *Bharat Mitra* of the 29th November says that lately the Magistrate of Benares city ordered those Musalmans who were charged with having demolished the surrounding walls and some buildings of Lat Bhairaba to reconstruct them within one month, but the Musalmans have not yet carried out the order. Is this not disloyalty?

What punishment would not the authorities have inflicted upon the Hindus if they had done the Musalmans half the mischief that the Musalmans have actually done them?

Will Sir Charles Crosthwaite kindly direct his attention to the matter?

BHARAT MITRA.

46. The same paper has it that the *Englishman* is wrong in saying that Maulvi Rafiuddin is the Munshi of Her Majesty the Empress, and that there is a fair chance of his being

Maulvi Rafiuddin.

elected to a seat in Parliament. It is known that one Abdul Karim of Allahabad is Her Majesty's Persian and Urdu teacher. Maulvi Rafiuddin is a native of Puna, and when the cow-killing agitation was the burning question in India, he spoke much against the Gorakshani Sabhas, accusing them of being the root of all the quarrels between Hindus and Musalmans.

DARUSSALTANAT
AND URDU GUIDE,
Nov. 29th, 1894.

A Musalman candidate for a seat in Parliament.

47. The *Darussaltanat and Urdu Guide* of the 29th November says that the Musalmans of India have been inspired with a new life on hearing of Maulvi Rafiuddin's candidature for a seat in the British Parliament.

Will there actually come the day when the Musalmans of India will rejoice at Maulvi Rafiuddin's entrance into Parliament?

48. The *Sulabh Dainik* of the 29th November has the following about the Lieutenant-Governors of Bengal, Punjab and the North-Western Provinces:—

SULABH DAINIK,
Nov. 29th, 1894.

The three Lieutenant-Governors. Sir Charles Elliott was not raised to the Bengal musnud all at once. He was at first a Magistrate, and it is not easy to see why, in spite of his mature age and elevated position, he has kept up in him the haughty spirit of a Magistrate. As a Governor he ought to do everything after proper and mature consideration.

When one compares the acts of Sir Charles Elliott with those of the Lieutenant-Governor of the Punjab, one is surprised to see two men coming from the same country, and reared in the same climate, act so differently. Sir Dennis FitzPatrick is always a well-wisher of his subjects, while Sir Charles Elliott is the very reverse of a well-wisher of his subjects. The Governor of the Punjab is always mindful of the complaints of his subjects, while the Governor of Bengal always turns a deaf ear to the cries of his people. The Governor of the Punjab is distributing quinine free of charge among his fever-stricken subjects, while Sir Charles Elliott is selling it in his province at its full price. The former dismissed Mr. Harrison for causing a man's beard to be shaved, while the Governor of Bengal promoted Mr. Radice for having unlawfully harassed a sick zamindar. The case of Mr. Beatson Bell has been hushed up in Bengal, but the Governor of the Punjab compelled Mr. Tomkins to ask pardon in open court. The Punjab Governor fairly criticises the acts of the police, while in Bengal Sir Charles Elliott finds nothing in all its acts but proofs of ability. The Punjabis are in the enjoyment of bliss and prosperity, while the people of Bengal appear cheerless and melancholy.

Now for the Lieutenant-Governor of the North-Western Provinces. It is during the administration of this famous Crosthwaite that the great fire of the Hindu-Musalman quarrel has broken out. It is he who has fanned the fire by giving free permission to the Musalmans to slaughter cows. He has extremely harassed the Hindus of his province by imposing upon them a punitive police, the entire cost of which they have had to bear. He has sent Hindus to jail for sounding the conch. The Hindus cannot breathe freely under him. They can scarcely speak out their minds.

It is indeed surprising to notice how these three high officials, though born in the same country and serving under the same Government, and occupying the same position, can yet act so differently. How is it that they do not profit by one another's example? There is a story, that of a pair of parrots of the same parentage, one lived with a Brahman, and the other with a Chandal. The former could utter holy words, while the latter could utter only unholy and abominable words. Are we to infer that some similar difference in training is the reason why the acts of Sir Dennis FitzPatrick and the acts of Sir Charles Elliott are so different in spirit and tendency that while the former is living in the land of the Brahmans, the latter is living in the land of the Chandals? Why, otherwise, should an educated, intelligent and gray-headed Governor like Sir Charles be so very unpopular? It is questionable whether the Lieutenant-Governor feels happy in the midst of so much unpopularity. His unpopularity must be attributed either to Bengal's ill-luck or to his own misdeeds in a former life.

49. The same paper says that the last month's statement of donations by the Calcutta District Charitable Society, an institution which is supported by the donations of all communities, shows that during the month in question 466 Hindus, 372 Christians, and 102 Musalmans received its assistance. The percentage of Christian receivers of charity is therefore the largest, although the greater portion of the Society's funds is contributed by the Hindus.

SULABH DAINIK.

50. The *Sudhakar* of the 30th November says that the eagerness which Hindu newspapers show to find fault with Musalmans, and the jealousy which they display at the slightest favour shown to the Musalmans by Government, make it clear that the desire they express for a brotherly union of

SUDHAKAR,
Nov. 30th, 1894.

The attitude of the Hindus towards the Musalmans.

Hindus and Musalmans is a false feeling. In order that Hindus and Musalmans may unite in a brotherly spirit, both communities must make some sacrifice of its interests, and the Hindus who are now far better off than the Musalmans should lead the way in this respect. They are the favoured children of Government, and they have made the most remarkable progress. They should not therefore resent any favour which Government may now feel disposed to show to Musalmans from a desire of making the position of both the communities equal.

HITAVADI,
Nov. 30th, 1894.

51. The *Hitavadi* of the 30th November has the following:—

A Christian Missionary abusing Hinduism. is not in this world another such beastly religion as Hinduism. The Reverend gentleman says:—

“With a view to propitiate the gods, the Hindus used to burn their widows. They encouraged self-slaughter in various forms as an act of religious merit. Infanticide, and specially the killing of girls, was prevalent in every part of India. The murders and robberies by thugs had the sanction of the Hindu religion, and like the other castes thieves too had a recognised place in society. Prostitution was looked upon by the Hindus as a respectable profession, and those women who would adopt that profession would not thereby compromise their position in society. As in our country a woman does not lose her position for adopting the medical profession, so in Hindu society a woman who adopted the profession of a prostitute did not thereby lose her social position. Girls of all classes, from the highest to the lowest, would carry on prostitution in temples on the plea of having consecrated themselves to the service of gods, and, disregarding all former restrictions of castes, would confer their favours upon all promiscuously.”

We knew the Reverend Dr. Pentecost for a coward. We found clear proofs of his cowardice when, while in India on an evangelic mission four years ago, he shrank from carrying on a controversy with the editor of this paper; nay, did not even venture to reply to the letter proposing such a controversy. Since that we have found proofs, from time to time, of his rudeness and mendacity. Our readers will now have found proofs of these in the above extract. It is hardly necessary to tell anybody in this land of the Hindus that the above picture of the Hindus of olden days is not a true painting. This false slander against Hindu women, this attributing of imaginary honour to prostitution, and this unjustifiable censure of the Hindu community, may be quite in keeping with the Missionary character, and may be approved of on the principles of Christianity, but such falsehoods will certainly be reprobated in every other part of the world.

The Reverend gentleman has brought these false charges against us. The charges are false and therefore require no refutation. But we feel it necessary in this connection to tell the Reverend gentleman some unpleasant truths, and we beg that he will not take it ill on our part if we do so. Reverend Sir! will you for once judge of your Christian religion by the practices of your Christian community? You abuse the Hindus; you call the Musalmans bigoted and blood-thirsty barbarians. But look at your national character and tell us whether your own bigotry, your own barbarism, and your own bestiality are not unparalleled in the world. For once lay your hand on your heart and say what sin or oppression is there in which you are behind any other people.

Would you not be ashamed of yourselves if any one were to draw a picture of your national character from facts recorded in histories written by yourselves? Do you know anything of what passed within your own convents and monasteries? Has European civilisation forgotten so soon how extensively adultery and foeticide were practised by your chaste monks and nuns? Who shall say how many respectable women became victims of the lust of licentious priests at your confessionals? You must have a very weak memory if you have forgotten within a short time all your convent mysteries. It was in your holy places that your men and your women committed all the sins which it is possible for human beings to commit. Nay, your very revealed scriptures show that all sorts of sins have been current among you from the days of Lot and David.

Let us now lay aside consideration of your unchastity and speak only of your brutality. Just recall to your mind the *auto da fé*. Do you not

know how men were tortured for heresy by being kept confined in dark and unventilated cells? Just think of the horror of the scene. In the name of Christianity you would close all holes and openings in those cells with cotton and quilt in order to prevent the shrieks and groans of the unfortunate victims from being heard outside. What instrument of torture, which it is possible for fiendish cruelty to imagine, and for fiendish ingenuity to forge with the help of thumbkin and thumbscrew, bone-crushing boot and birch, cord and fire, did ye leave uninvented? In the name of religion you have flayed men alive, slowly pierced them with red-hot irons, cut off their limbs and roasted them at slow fires. While your unhappy victims filled the air with their agonised shrieks and screams, you drowned their voices in the loud chantings of your hosannas, and in the impetuosity of your devillish dances. Was not this the history of Europe for full half a century not very long ago?

Reverend sir, do you not know that an account of the tortures which Protestants and Roman Catholics have inflicted upon each other will be sufficient to curdle the blood of any man?

Have you forgotten how you treated the aborigines of America? Those aborigines taking the European strangers for a higher class of beings, welcomed them into their homes, shared with them their own food, and gave up for their comfort their own beds, and in return for that hospitality, these grateful worshippers of Christ hated them as worshippers of Benamusi, violated their women, ousted them from their country, and slaughtered them without mercy. Is there another such example of a requital of hospitality in the world? And was not every man among them who thus treated the hospitable aborigines a Christian?

What more shall we say? Just think of what is written in your own histories. The slaughter of Smithfield, the deeds of the Inquisition, the persecution of Roman Catholics and Protestants by Henry VIII and Bloody Mary, respectively, are all your own deeds? Reverend Sir, will you also think for a moment on the way in which you treated the founders of the sciences of which you are now so proud?

52. The *Samay* of the 30th November says that, as it is probable that a large number of Musalman gentlemen will assemble this year at the Congress, advantage should be taken of the circumstance to introduce the question of the Hindu-Musalman quarrels as a subject for discussion at its sittings. If, owing to pressure of business or for any other reason, it is found impossible to include the subject in the ordinary list of business, the representatives of the two communities should arrange to meet to discuss it after the close of the regular Congress business each day. The Congress will render a signal service to the Government and the country by appointing a Hindu-Musalman union committee, whose business it will be to determine how to check the quarrels, and to secure the help of Government in the attainment of that object. Branches of this committee should be established in all places where quarrels between Hindus and Musalmans are frequently taking place.

SAMAY,
Nov. 30th, 1894.

53. The *Bangavasi* of the 1st December has the following:—
According to some Musalmans, the riots which have now become so frequent between that people and the Hindus are simply the outcome of the jealousy with which they are regarded by the latter. What those Musalmans say amounts to this:—

BANGAVASI,
Dec. 1st 1894.

The Hindu not jealous of the Musalman.
“The Hindu has become jealous because Government now-a-days appears somewhat favourably disposed towards the Musalmans. The Hindu has become jealous because many Musalmans are now receiving appointments in the public service from which they were formerly excluded. The Hindu wants to make a monopoly of all public appointments, and he is jealous because Government is gradually destroying his monopoly by appointing Musalmans to the public service.”

This is no light or trivial charge, and as this so-called jealousy is generally regarded as the cause of the recent Hindu-Musalman riots, it is calculated, and not without reason, to produce real and grave anxiety. For it is possible that credulous officials may believe the charge and be displeased with the

Hindus—a contingency, which is by no means desirable. It is well therefore to ponder the matter a little carefully.

Those that assign the Hindu's jealousy as the cause of the recent riots between Hindus and Musalmans are not surely men who can be said to have discovered the true cause of those riots. They possess very little power of judging the nature and disposition of the Hindu. This charge which has been brought against the Hindu is perfectly baseless. The Hindu can never be, and as a matter of fact, is not jealous of the glory and good fortune of the Musalmans. The Hindu with his faith in his *shastras* and in his fatalism, is no one's enemy. And there can be no jealousy when there is no enmity. The fatalist believes that good and evil are ordained by fate. Why should he then be pained at another's good fortune? One cannot be jealous unless one feels pained at another's prosperity.

Admitting that Government will deprive the Hindus of the public offices which they have hitherto enjoyed, and will gradually confer them on Musalmans, not even this can be a ground for the Hindu to become jealous. Fatalist that he is, he knows that it was fate that at one time made him, through his Sovereign's favour, the recipient of offices and honours, and that it is fate which now keeps him out of those privileges. Everything depends on the Sovereign's favour. If the Sovereign were to issue an order today that the Musalman would no longer have to do any work, but would be allowed to keep himself at home, and paid a monthly stipend, who would be able to oppose the decree? And why should there be any jealousy felt on this account? The Hindu is a fatalist.

Those who think that it is the jealousy of the Hindus which is responsible for these riots and blame them accordingly, do not certainly understand the Hindu religion or the Hindu disposition, or they would not have brought this baseless charge. The Hindu is not jealous of the official position, or of the honour and prestige which are enjoyed by the Musalmans, the Christians, the Buddhists, the Parsees or any other people. For, as a part of his education, the Hindu has learnt the truth that in this world every person enjoys happiness and suffers misery as the result of his own acts.

That the Queen's Munshi, Rafi-ud-din, is trying his head and heart to enter Parliament is a matter which has made the Hindu happy and not unhappy. He has no envy or jealousy in the matter. He is not even sorry that the Munshi is abusing him. For how can the Munshi understand the Hindu nature and disposition?

Rafi-ud-din may be a son of obscure parents, and a man who failed to pass the B.A. Examination, and is not possessed of much education. But it is owing to his good fortune that he has got the office of the Queen's Munshi. If a person is sufficiently lucky, he will gain honour and glory at the hands of the Sovereign. And why should the Hindu feel jealous on that account? There is Mr. Dadabhai Naoroji, a Parsee, who is now a Member of Parliament. Is the Hindu jealous of his eminence? The Hindu has no jealousy. He, however, feels sorry to notice the self-delusion of the Babus of the day. These men think that Mr. Naoroji's return to Parliament is only a prelude to the emancipation of India. It is for this self-delusion on the part of the Babus that the Hindu is sorry.

It is sin for a Hindu to go to England. By a voyage to England he jeopardises his spiritual welfare. He does not desire either to go to England or to become a Member of Parliament. It is possible that by constant dinning into the official ear in England the Hindu may find a redress for one or two of his grievances, but he cannot, for the sake of such slight temporal welfare, imperil his spiritual welfare in the world to come. Let those who do not consider it sinful to go to England, who believe that a visit to England does not prove injurious to their spiritual interests in the next world, go to England, enter Parliament, earn honours and distinctions, and the Hindu will never feel jealous of their good fortune. Let them endeavour to remove the grievances of their respective communities, and the Hindu will feel happy.

If the Hindu has any wants, if his interests are injured or threatened, or if his religion is interfered with, he will remain in his own country, and with crores of tongues and with dolorous outcries inform his Sovereign of his heart's grief. And if his cries prove of no avail, he will include that his fate has

become adverse and he will keep himself quiet. Crores of Hindus cried plaintively on the occasion of the passing of the Consent Bill, and cut open their breasts in order to make offerings of their life-blood to the gods, but all to no purpose. What did the Hindu do? Why, he blamed his fate and kept himself quiet.

The Hindu does not wish to enter Parliament. Let them that do so, enter it in hosts. Let their glory and honour increase a hundredfold, let their mighty names be proclaimed in all quarters of the heavens, and the Hindu will feel no jealousy. Let Musalmans enter Parliament in crowds and swamp that assembly, and the Hindu will not feel jealous.

But what the Hindu wants is that all those people should confine their discussions and deliberations to matters affecting the interests of their respective communities, and not concern themselves with the affairs of the Hindus. For who but a Hindu will or can understand the Hindu's wishes and feelings? Who but a Brahman versed in the *shastras* is able to determine what a Hindu ought to do, and what he ought not to do? Not to speak of Parliament, which is at such a distance, there are many who, sitting in India itself, as members of the Viceregal Council, are doing harm to the Hindus on the plea of doing them good. England is a foreign country, a country inhabited by aliens, with all the instincts of the foreigner strongly developed in them. How can they understand Indian feeling?

Christian, Musalman or any other, the glory or the good fortune of none can excite the jealousy of the Hindu. What the Hindu asks is that they should have nothing to do with his affairs.

Let the British Government throw open the doors of Parliament, and let Christians and Musalmans enter it any way they like, and the Hindu will not feel sorry or jealous. What the Hindu wants is that, if anybody among them should raise any question affecting the Hindu's interests, the British Government will not place any reliance on his statements, but hear about the Hindu's affairs only from the Hindu alone. This is all that the Hindu wants. He is not jealous of anybody.

We assure those who have brought this charge against the Hindus that if any Musalman obtains even the post of Governor General of India or of a Cabinet Minister of England, the Hindu will not feel jealous.

54. The *Sanjivani* of the 1st December has heard that Mr. Norton, the Madras Barrister, who was some time ago punished for adultery, has been appointed a member of the Congress Reception Committee, and says that it would be far better for the Congress to be abolished than for such a man to be allowed to take part in its proceedings. No man of character will join the Congress, if Mr. Norton is allowed to have any connection with it. The Congress leaders should take this timely hint. It would be better for Mr. Norton to hide his blackened face than to take part in public movements.

SANJIVANI,
Dec. 1st, 1894.

55. The same paper writes as follows regarding Mr. Luttman-Johnson:—
Mr. Luttman-Johnson was known in Assam as an upright judicial officer. And though many people expressed dissatisfaction at his appointment to the Commissionership of the Dacca Division, the writer did not. There can be no doubt that Mr. Johnson has many good qualities. But the writer learnt with sorrow that during his stay at Dacca a nautch party was once got up by him. It is also said that at Patna Mr. Johnson recently gave a similar party at his own residence. This was certainly very unbecoming of an officer in his high position. If a Commissioner, an officer, that is, who holds rank immediately after the Lieutenant-Governor, invites gentlemen to his residence to witness nautch performances by prostitutes, what on earth will check the immorality that fills the country? It is a sad coincidence, indeed, that while the Lieutenant-Governor is doing his best to improve the morality of school boys, his favourite officer, Mr. Skrine, has assumed the office of a patron of theatrical performances in which prostitutes come in, and his friend Mr. Luttman-Johnson is giving nautch parties at his own residence.

SANJIVANI.

56. The *Bangavasi* of the 1st December says that, according to the *Praikar* newspaper, most people object to any social conference being held in connection with the

BANGAVASI,
Dec. 1st, 1894.

The people and the Congress.

Congress. But what is it to the Congress that the country makes this objection? Surely the Congress would not have been so heedless of such objections if the congressist Babus had even in dream thought of any connection between the Congress and the people of the country. This indifference of theirs to popular objections only proves the absence of any connection of the people with the Congress.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 2nd, 1894.

57. The *Dainik-o-Samachar Chandrika* of the 2nd December says that, though the Lieutenant-Governor is getting a good reception wherever he is going in Bihar, he has not everywhere met with love and devotion from the people. This was evident from the Gaya Municipal address.

DAINIK-O-SAMACHAR
CHANDRIKA.

58. Referring to the statement made by Sir Charles Elliott in the course of his recent speech at Gaya, that all those people lied who accused the officials in Bengal of encouraging the quarrels between Hindus and Musalmans, the same paper says that Sir Charles Elliott may not remember what the Commissioner of the Patna Division wrote in his report, but the contents of that report have not been forgotten by Sir Antony MacDonnell. Besides, who does not remember the part played by Government officers in the Basuntapur and Buxar riot cases. and Sir Charles Elliott's own conduct in regard to the cow-killing circular? However, the writer is glad to hear Sir Charles Elliott express his pleasure at the absence of quarrels in Gaya, but it is not every official who expresses such pleasure.

59. The *Dacca Gazette* of the 3rd December says that, as the site on which the Kartik Baruni Méla is to be held is not yet dry, the méla should be postponed for at least three weeks. The méla is gradually losing its importance, and if over and above that it is held before the rain water has been completely drained away, it will not be a long time before it altogether ceases to be held.

DACCA GAZETTE,
Dec. 3rd, 1894.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 4th, 1894.

60. The *Dainik-o-Samachar Chandrika* of the 4th December contrasts the Lahore speeches of Lord Ripon and the present Viceroy, and remarks as follows:—

Lord Ripon had not to refer to any ill-feeling between Hindus and Musalmans, because the policy of creating division between the two communities had not yet been formed, nor were the provinces of Bombay, Bengal, and the North-Western Provinces then ruled by Governors like Lord Harris, Sir Charles Elliott, and Sir Charles Crosthwaite respectively.

Both Lord Ripon and Lord Elgin referred to irrigation and railways, for in this respect the policy of all Governors-General must be the same. It is natural for every Viceroy to express satisfaction at the improvement of trade. The writer will pass no opinion on this point. The natives equally with other people exult in the glory of British rule, and expect kindness and liberal treatment at the hands of their rulers. It must be admitted that British rule is itself faultless; but it must also be admitted that there are grave defects in the administration of India. And on this point the writer must differ from Lord Elgin. His Lordship ought to have followed the example of Lord Ripon, and avoided dwelling so much on this subject. No one impugns British justice, but unfortunately justice fails at every step in India. As the wrong actions of the officials bring discredit on the Sovereign, it is the duty of the Sovereign to keep her officers on the right path.

One fails to understand why Lord Elgin dragged the subject of the newspaper press into his speech. It was much in the same strain that the Viceroy spoke of the native press in the Durbar, and the subject of political agitation was discussed at the St. Andrew's Dinner. Did the Viceroy's Anglo-Indian Counsellors take rehearsals by means of the telegraph?

Lord Ripon, too, spoke of the newspaper press in his speech at Lucknow in 1882, but in what a different strain did he speak! There was not the slightest touch of Anglo-Indianism in what he said, while there is clear Anglo-Indianism in Lord Elgin's speech. Lord Elgin is not opposed to free criticism, but he did not speak out his British mind on this subject as freely as did Lord Ripon. May be the times are to blame for this difference. The governing policy has changed since Lord Ripon's time, and it is not improbable that Lord Elgin has

suited his speech to the time at the advice, the writer does not venture to say, at the bidding, of his Anglo-Indian Counsellors.

It was expected that at the Durbar the Viceroy would redress the grievances of the Maharaja of Cashmere, and it is still hoped that the Council Chamber will accomplish what the Durbar has failed to do. Surely, it is not necessary for the Viceroy to listen to every advice that his Anglo-Indian Counsellors give him.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 8th December 1894.

